तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita Bindu

Issue No. 67 *Fortnightly email mini-magazine from Gopal Jiu Publications*

4 December 2003 *Śrī Mokṣadā Ekādaśī*, 26 *Keśava*, 517 *Gaurābda* Circulation 1,323

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"Sometimes for Preaching ..."

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

As Krishna is free from all reaction, similarly Krishna's devotee who only wants to satisfy Krishna, is also free from all reaction. Therefore Krishna says, *ācāryaṁ māṁ vijānīyān nāvamanyeta karhicit* — "The *ācārya* is as good as I am." Krishna says *nāva-manyeta karhicit* — "Never neglect him." *Na martya-buddhyāsūyeta* — "Never be envious of the *ācārya*, thinking him as anything of this material world." [*Bhāg*. 11.17.27] Therefore the, *ācārya*'s position is as good as Krishna. *Sākṣād-dharitvena samasta-śāstrair* [Srila Viswanath Chakravarti's *Gurvāṣṭaka* verse 7]. *Ācārya* is always cautious that he may not be subject to criticism. One who criticizes *ācārya*, becomes immediately an offender. Because he is playing the part of *ācārya*, he plays as far as possible. But sometimes for preaching work he might have to do something which is not consistent. But if he is criticized then the man who criticizes becomes [an offender]. Of course, he must be [a genuine] *ācārya*, not bogus. An ordinary man cannot transgress the laws, but Krishna and His representative, *ācārya*, might sometimes transgress them. Therefore Krishna

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says, *ācāryaṁ māṁ vijānīyān. Vaiṣṇavera kriyā, mudrā vijñeha nā bujhaya*, [*Cc. madhya* 23.39] in the *Caitanya-caritāmṛta* it is described that even the wisest man cannot understand the activities of a *vaiṣṇava ācārya*. *Ācārya*, guru, is completely surrendered to Krishna. He has taken the shelter of Krishna, being completely freed from all material affection, *brahmaṇy upaśamāśrayam* [*Bhāg*. 11.3.21]. Everyone has got some material desire to fulfill, but a guru or *ācārya* has no such business. That is the symptom of *ācārya*. He has no more material business. ❁

— Room Conversation, Vrindavan, 10 March 1972.

Cheaters, Hypocrites and Pretenders

Srila Bhaktivinode Thakur

Who are self-deceivers?

Those who call themselves *vaiṣṇavas* and make a show of performing *kīrtana* but do not accept initiation are certainly self-deceivers.

(*Sajjana-toṣaṇī* 11.6)

Who are hypocrites?

Hypocrites are those who do not accept that devotional service is eternal, but they always display external signs of devotional service. Their goal is to accomplish some remote purpose.

(*Caitanya-śikṣāmṛta* 3.3)

☞

Who are sinful and cheating on the pretext of being an *ācārya*?

Pseudo ascetics and hypocrites give others *mantras* and pretend to be *ācāryas*, but they engage in various sinful activities. Detached *vaiṣṇavas* must develop extremely pure characteristics.

(*Sajjana-toṣaṇī* 5.10)

Who are pretenders?

Those who put on external signs of religion but do not follow the religious principles are known as *dharmadhvajīs*, pretenders. There are two types of *dharmadhvajīs*: hypocrites and fools; also described as the cheaters and the cheated.

(*Sajjana-toṣaṇī* 10.11)

What are the characteristics of cheaters who imitate successful *yogīs*?

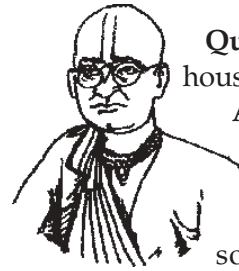
Some cheaters dress themselves as successful *yogīs* and thus cheat the world. They search after sensual happiness and try to increase their own glories by living their lives as *yogīs*. Because chanting the holy names of Hari is the constitutional duty of the devotees of Krishna, the cheaters artificially preach the principles of *kīrtana*, and they act whimsically in regard to the fruitive and religious activities of real *yogīs*. They engage in various material enjoyments and create illusion in the minds of ordinary people, but these material activities cause their own downfall. They artificially cry and fall unconscious during *kīrtana*, and they become more materialistic than ordinary people. They become proud of being devotees, on account of accepting the dress of a Vaiṣṇava and the signs of the renounced order of life. They can therefore never approach the pure *vaiṣṇavas*, and they take shelter of and associate with worldly abominable people. Even though they are averse to glorifying the qualities of Krishna, they sometimes manifest artificial symptoms of ecstatic love, such as shivering while dancing in the *kīrtana*. Day by day these activities become the object of their enjoyment.

(*Bhajanāmṛtam*)

— *Śrī Bhaktivinoda Vāṇī Vaibhava* chapter 7 sections 44-48. Compiled by and with questions by Sri Sundarananda Vidyavinode. Translated by Sri Bhumipati Das, Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2002.

Questions on Householder Life

Prabhupada Srila Bhaktisiddhanta Saraswati Thakur



Question: Who is attached to household life?

Answer: One who considers oneself as a man or woman is attached to household life. Such a person is an illusioned householder or a *gṛhavrata*. [*See Srila A.C. Bhaktivedanta Swami Prabhupada's purport to* Bhāg. *5.1.4 for an explanation of the word* "gṛhavrata".] The illusioned householder is greedy for money, relations with the opposite sex, name, and fame, *kanaka, kāminī, pratiṣṭhā*. One who has the tendency to enjoy these three things is an illusioned householder or a *gṛhavrata*.

A *gṛhavrata* thinks, "I need others to serve me. The goal of my life is to be the owner of my household and to gratify my senses in any way I like."

We are living on the level of consciousness centered on the body. By becoming *gṛhavratas* we are pretending to be masters. We are getting into trouble by looking at this world through the eyes of enjoyment. Until we have the proper intelligence to see that the whole world is meant to serve the Lord we will remain on the level of the illusioned householder; we will never know about our real benefit. Those who resolve to take the path of enjoyment or the path of complete renunciation lose everything. They never get to know the Supreme Lord.

By depending on this temporary world one can only get misery and death. Actually death and the suffering of the three-fold miseries result from a materialistic lifestyle that is averse to Krishna.

All the thoughts and efforts of this material world are actually leading to death. The *gṛhavrata* does not think, "These kinds of thoughts and tendencies are taking me to hell day by day, and they can only give me more and more misery, now and in the future."

Question: How should one live in one's house?

Answer: One can destroy his tendency to fall into the dark pit of materialistic household life by having the beneficial association of great

saints. Only by associating with liberated souls does one achieve the qualifications to become a transcendental householder, *paramārthika-gṛhastha*. Those who do not associate with the devotee *bhāgavata* and the book *bhāgavata*, which are non-different, cannot have a beneficial life, living in their own homes.

It is good to live in one's own house with the desire to serve the Lord; then one can serve the Lord properly. But this is not possible for the illusioned householder attached to money, the opposite sex, and name and fame. One should enter into his house resolving to serve Krishna. That is much better than false renunciation. Nothing good can come from false renunciation. If one's household life is favorable for devotional service then that is acceptable; on the contrary, if it is unfavorable for devotional service, then such a deep, dark pit called "home" should be given up. But if one wants to show off his desire for renunciation and artificially shows some detachment then that is not beneficial. Such an immature renunciate will fall from his position in a few days.

The tendencies of the illusioned householders can only be destroyed by associating with the devotees of the Lord. Those who enter into household life following the rules of the external world will be more and more absorbed in the illusioned condition. Just as some devotees of the Lord need to enter into the *sannyāsa-āśrama* (the lifestyle of a renunciate), in the same way some need to enter into the *gṛhastha-āśrama* (the lifestyle of a householder). The festival known as *gṛha-praveśa* (the ceremony of entering a house for the first time) should be celebrated only by a devotee householder, not a non-devotee householder. When a devotee enters his house we should know that he has actually entered his temple. For a devotee, there is no difference between entering his house and entering a temple. But there is a heaven-and-hell difference between a devotee's entering his house and a non-devotee's entering his house.

One should enter one's house only to always engage oneself in the service and thoughts of Krishna, and to have everything favorable for that. The householder should always stay away from bad association and gossip. He should nurture with great care qualities such as enthusiasm, determination, and patience, and devotional practices such as hearing and chanting, *śravana-kīrtana*. To serve Hari, Guru, and *vaiṣṇava*, to chant Sri *nāma*, to associate with *sādhus*, and to hear about the Lord are the essential duties of householders. If all their endeavors are directed toward the service of the Lord they will definitely benefit, they will be protected, and their lives will be fulfilled.

Krishna's Yogi Disguise

Adapted from Garga Saṁhitā

Canto four chapter 11

By Lord Narayan's benediction, many girls who were friends of the goddess of fortune took birth in the families of cowherds in Vraja. Taking birth in Vraja they always thought of Krishna's lotus feet, and to gain His favor they followed the vow of *māgha-vrata*.

On the fifth day of the bright fortnight of the month of *Māgha* (January-February), as springtime was about to begin, to test their love for Him, Lord Krishna went to those *gopīs'* homes. Dressed in a tiger skin, with His hair matted and His natural opulences concealed, by playing the flute he enchanted all the worlds. Seeing Him on the path, the enchanted *gopīs* were overcome with love. To gaze at Him, they came close. As they looked at the very handsome yogi, the blissful *gopīs* spoke among themselves, "Who is this? Is this Nanda's son or the son of a wealthy king? Is He renounced because His heart was broken by a woman's harsh words or because He has performed many pious deeds? He is very handsome. His features are graceful and delicate. Like Cupid, He charms the hearts of the entire world. Ah! How can He live without a mother, father, sister, and wife?"

Filled with wonder and love, the assembled girls of Vraja asked Him many questions. The *gopīs* said, "O yogi, who are You? What is Your name? O sage, where do You live? What do You do? What mystic powers have You attained? O best of eloquent speakers, please tell us."

The perfect yogi replied, "I am a master of yoga. I always stay at Mana-sarovara. My name is Svayamprakash. I never eat. My mystic powers keep Me alive. O girls of Vraja, I have attained the great treasure of the *paramahaṁsas*. I have spiritual eyes. I can see the past, present, and future. I know mantras that can ruin people, kill them, bewilder them, paralyze them, or bring them under My control."

The *gopīs* said, "O wise yogi, if You know the past, present, and future, then please tell us one thing; What are we thinking at this moment?"

The perfect yogi said, "The answer to this question I will now whisper in each girl's ear, or, if you request, I will speak it aloud so all may hear."

The *gopīs* said, "O sage, if it is true that You are a master of yoga, if without doubt You know the past, present, and future, and if by merely chanting a mantra You can actually bring others under Your control, then we think You must be the best of all mantra-chanters."

The perfect yogi said, "Any impossible thing you ask, I can do. The words of saintly persons are never false. O girls, don't lament. Close your eyes and you will attain your wish. Of this there is no doubt.

When the *gopīs* closed their eyes, the Lord abandoned the form of a yogi and again adopted His original form of Krishna, the son of Nanda Maharaja.

Opening their eyes, the *gopīs* were delighted and filled with wonder. Now aware of His transcendental powers, the *gopīs* fainted unconscious.

As Indra enjoys with the girls of Suraloka, so Lord Krishna enjoyed with these *gopīs* in a great *rāsa*-dance in the sacred Vrindavan forest during the month of *Māgha*. ✿

— Translated by Sri Kusakratha Das. Krishna Library. Culver City, California. 1990.

Sri Krishna Kathamrita Bindu

A free bi-monthly service provided by:
Gopal Jiu Publications
c/o Sri Krishna Balarama Mandir
National Highway No. 5, IRC Village
Bhubaneswar, Orissa, India, 751015
Phone: (0674) 2553250, 2557026
Email: katha@gopaljiu.org
Website: www.gopaljiu.org
Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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"Dance More! Dance More!"

By Vaishnava Das

This song was well liked by Sri Srimad Gour Govinda Swami, who would sing it every year on the occasion of Lord Balaram's appearance. A recording of Maharaja singing this song can be heard and downloaded from: http://www.harekrishna.asn.au/music.htm

Paṭhamañjarī rāga

nācare nācare mora rāma dāmodara
yata nāca tata diba kṣīra nanī sara

Mother Yasoda tells Krishna and Balaram: "My dear Rama and Damodar, dance more, dance more! I'll give you condensed milk, butter, and cream!

āmi nāhi dekhi bāchā nāca āra bāra
galāya gāṇthiyā diba manimaya hāra

"Oh, I didn't see You. Dance again! Then I will give You a garland of jewels."

tā tā (tā tā) thaiyā thaiyā bale nandarānī
kare tāli diyā nāce rāma yadumani

The queen of Maharaj Nanda gives the beat and directs their dance — *tā tā thaiyā thaiyā*. Rama and Krishna, the jewel of the Yadu dynasty, clap Their hands and dance in time.

rāma kānu ore mora ore rāma kānu
manimaya jhuri mājhe jhalamala tanu

Yasodamayi sings, "O my dear Rama and Kanu (Krishna)! O dear Rama and Kanu! You look so beautiful with Your effulgent bodies and jeweled crowns on Your heads." ✿

— By Vaishnava Das. Published in Gokulananda Sen's *Pada-kalpa-taru*, *prathama khaṇḍha*, page 963. Syamacharan Library. Calcutta. 438 Gaurabda (1924). Bengali.